who made love or desire a principle of things in the universe, aimed at this very thing (namely, the settling of another active principle besides matter): for Parmeuides, describing the generation of the universe, makes Love to be the senior of all the gods; and Hesiod, after he had mentioned chaos, introduced Love as the supreme Deity. As intimating herein, that besides matter, there ought to be another cause or principle, that should be the original of motion and activity, and also hold and conjoin all things together. But how these two principles are to be ordered, and which of them was to be placed first, whether* Love or Chaos, may be judged of afterwards, —-In which latter words Aristotle seems to intimate, that Love, as taken for an active principle, was not to be supposed to spring from Chaos, but rather to be in order of nature before it; and, there-fon-% by this Love of their's must needs be meant the Deity, And, indeed, Simmias llhodius, iu his Wings, a hymn made in honour of this Love, that is senior to all the gods, and a principle in the universe, tells us plainly, that it is not Cupid, Venus's soft and effeminate son, but another kind of love:

Qvri y*
WJT«C *y*
Q£T* yip
trat Tt ***ftu%fi,'*** *tfypnfan* «&£ ri fIf
of /uei 1 *o t* iyi» ixnxr^^ra/bCDy *vy^yiw*
crxSarr^ar, «xp«nya TI

I'm not that wanton boy,
The sca-froath goddess's
only joy. Pure ixcavnnly
Ix>ve I bight, and my
charms, not iron bands, fast tye
Heaven, earth, and seas. The gods
themselves do readily Stoop to my laws. *The*
whole world dances to my harmony.